THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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IT has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is theosophy a religion? is often asked. No, it is religion. Is it a philosophy? No, it is philosophy. Is it a science? No, it is science. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. —W.Q.J.

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(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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Learn to know all, but keep thyself unknown.—A Gnostic Maxim

THEOSOPHY

Vol. XXXIII April, 1945 No. 6

THE PROBLEM OF EXPLAINING

KNOWLEDGE of a subject and strength of conviction do not always go with a facility for expression and explanation. Many Theosophists who are quite clear in their own minds about certain subjects find difficulty in meeting the questions or objections of interested friends. This problem, though apparently a personal one, has its roots in the most fundamental question of the present period of evolution, namely, the mystery of mind. It is not enough to know; we must apply, is the constant refrain of the theosophical teachings. In relation to theosophical study and promulgation, this directive becomes: It is not enough to learn; we must learn to explain.

The hiatus between imagination and reality, between mental perception and verbal presentation, between understanding and expression, is one of the keys to our era—an era of plans, programs and would-be panaceas on the one hand, and compromise, failure and disillusionment on the other. Sincerity of intention and a tragic lack of accomplishment. Lofty ideals and the bitterness of brutal realities.

Do Theosophists stand aloof from the courageous experiments of the men of our time? Do they fear the stigma of scorn with which society brands the defeat of even the best of plans? Do they eschew "practical" reforms because of the rigors and hazards of application of ideas? Do they recommend the study of Theosophy as an escape from the problems faced by those men who know nothing of the Wisdom-Religion? Is the work of Theosophists a labor to erect an "ivory tower" into which, when finished, students may disappear from the world and men forever?

If so, then Theosophy and the Theosophical Movement have been grossly misrepresented before the world. If so, then the statements of the Teachers, H. P. Blavatsky and William Q. Judge, and of the Masters they spoke for, are so many cleverly devised hypocrisies whose purpose is to deceive, mislead and defraud.

However, the facts do not support this interpretation of the Theosophical Movement and its Messengers. No matter what we may believe or disbelieve about their source, the statements which comprise the theosophical literature are all too plainly motivated by entirely other considerations. Nowhere is it suggested that theosophists are justified in feelings of superiority over the strivings of non-theosophists, just because they are non-theosophists. Nowhere is prudence enjoined on theosophists lest public opinion turn against them. Public Opinion, wrote H. P. Blavatsky over the signature of the "Unpopular Philosopher," is "the gathering of a few fogies positively electrified by fanaticism and force of habit, who act on the many noodles negatively electrified by indifference." It is characteristic of the Movement in all ages that its most valued representatives have been supremely unconcerned about the slings and arrows of outraged aud outrageous popular conservatism. Far from sidling away from practical reforms, the great theosophists have persisted in pressing forward the task of bringing the most metaphysical of all ideals—Universal Brotherhood—into immediate application as a basis for social philosophy, social discipline, and social reform.

Theosophists who shut their eyes on the world are shutting out Theosophy, too, although they may not know it, for Theosophy is in and for the world. It is a wisdom conned in service, not in retreat. Its soul is not fathomed in the spurious solitude of selfish withdrawal, but in the silence that follows effort for the sake of others, in the solitude empty of self.

They have talked of Brotherhood, the Wise in all ages. Brotherhood is a fact, a law, a goal, a purpose. It is logical, and right, and true. It gives hope, faith, courage and determination. It will save mankind and the dreams of man. It is a spur to progress, and it will fulfill the aim of life. The heart and soul of the greatest beings find it satisfies their deepest longings, and the simplest person can weave his life around it. It is ancient knowledge, present truth, and the science of the future.

Much more They have said of Brotherhood, and still more hovers unsaid around their words, visible to the intuition, audible

to the understanding. Who has heard, and who has comprehended, and of these, how many know to explain?

They have spoken of Law. Law reigns in the human kingdom and in the kingdoms below, They say. It is simple, and direct, yet infinite in its correlations. It is justice and mercy and balance and harmony. It is universal and particular, and may not be turned aside. Right speech expresses it, right conduct embodies it, and right thought is governed by it. All this is Law, yet who can recognize it? Who believes in it, and trusts it? Who has the faith in its workings that leads to comprehension of its processes?

Nothing would be mysterious if it were not, on our plane, chained to its opposite. The mystery of Law is Chaos; of Justice, injustice; of Brotherhood, selfishness. The mystery of Spirit is Matter, and the mystery of spiritual ideas, their materializations. It is when we begin to recognize this duality, and inquire into its causes, that we come upon the first and foremost mystery we are called upon to solve in this evolutionary cycle—the mystery, as said before, of Mind. The duality of life is perceptible only to man, among all the beings on earth, for the reason that man alone is the Perceiver, the dual Perceiver, in the sense of his dual mind. He looks out of two eyes, on the mental as on the physical plane, and if the double vision gives his images a dimensional reality, it also gives them two sides. Mind, the conscious principle of Spirit, is also the conscious principle of Matter. The Mind of man can embrace the Universe, or be rooted in the grossest form of matter, a substance more dense and opaque than the blackest, hardest earth—the concretion of fixed ideas. The principle of *Manas* can sever all earthly bonds with its searing fire, or its flame can be extinguished in the river Lethe called by men their passions and desires.

This mystery is for each man his own mystery, the riddle of his Ego. It confronts him on the pathway of existence as the Sphinx who must be answered if he would proceed, *if he would live!* A fable? We may imagine so, at our peril. A superstition to be feared? Rather, a prospect to be prepared for, a challenge to anticipate, and literally, a test to *study* for by application to the Message of those who affirm: *There are no unsolvable mysteries anywhere.*

What has work for Theosophy to do with solving the riddle of rationality? What is practical about the metaphysics of mind? These questions, also, have been answered over and over again in the writings of Madame Blavatsky and Mr. Judge. Who will read them, who will heed them, and at what cost are they ignored?

The knowledge, the conviction, that Theosophy can afford—how can they be conveyed to those of our fellows who are hungry for certainty and distraught by disbelief? What, paradoxically, makes a reason reasonable, a belief believable, a knowledge knowable? What words will avail, what thoughts will appeal, what ideas will strike the lost chords in another human soul? These, too, are questions to be answered as Mind yields its mysteries to us, one by one. These questions show that we are seeking knowledge: their answers will prove to us that we have found it.

GLEANINGS FROM W.Q.J.

And now as to the Branch. A rush of members is not good for it unless those in are able to cope with the rush. Hence it is of high importance that the branch should educate and strengthen itself or it may grow too quick, like a child, and get weak, and thus retard itself. If, on the other hand, a large number of its members become each one a centre and a power from having good knowledge of the subject, then you would see the branch go on with undoubted power and force. If you had lecture after lecture, and merely new members and no building up of the old members, your branch would die the moment the supply of lecturing was cut off. Try and impress this on whatever of the members are willing to listen. * * *

Do not be discouraged; there is no cause; nothing that is done with ease is really very good or lasting; there must be annoyances and strains here and there.

Do not harbour the idea that —— and others do not attend for "caste reasons" and the like. Better to assume that they have other reasons; better to hope for the best and the best will come; . . . besides, I do not think it is the fact. Gossip gets up these ideas.

The circumstances we are in *are* the best for us if we will only so regard them. Try to do this, and thus get the best out of them, and escape them in another life.

Try to get people to practice true theosophy and brotherhood.

As to the matter of ——, the best way is to wait with moderation, to do the best possible, to refuse to listen to calumny and see what will happen. . . . We are not always to be reforming others, while at the same time we can refuse to let the others damage the work. . . .

Stand firm, avoid controversy, and continue work.

—*The English Theosophist,* October, 1898.

TRANSMIGRATION OF THE LIFE ATOMS

[In *The Theosophist,* August, 1883, was printed a letter by "N.D.K.," who requested further explanation of a footnote inserted by the Editor, H. P. Blavatsky, in the previous (July) number, page 244. The Editor's note stated that an Egyptian "mummy" is merely the objective, terrestrial and *empty* shell, and that "there may be hidden under the crude allegory a great scientific and occult truth." The remainder of the original footnote is printed below; following it are further comments by H.P.B. The letter by "N.D.K.," to which the reply, entitled "Transmigration of the Life Atoms," was given, is omitted here, since it is not necessary to an understanding of H.P.B.'s article. The full text of "Transmigration" has already been published in THEOSOPHY VIII, 145 and 178.—Eds. THEOSOPHY.]

WE are taught that for three thousand years at least the "mummy" notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various *vortices* of being go indeed "through every variety of organized life forms." But it is not the soul, the 5th, least of all the 6th, principle, but the *life-atoms* of the *Jiva,* the 2nd principle. At the end of the 3,000 years, sometimes more, and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with them two or three thousand of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or *individual* soul is ever the same, as are also the *atoms of the lower principles* which regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together. Such was the true occult theory of the Egyptians.

We would, to begin with, draw attention to the closing sentence of the foot-note: "Such was the true occult theory of the Egyptians" —the word "true" being used there in the sense of its being the doctrine they really believed in * * *. It does not stand to reason that, outside those occult truths that were known to, and revealed by, the great Hierophants during the final initiation, we should accept *all* that either the Egyptians or any other people may have regarded as true. The Priests of Isis were the only true initiates, and their

occult teachings were still more veiled than those of the Chaldeans. There was the true doctrine of the Hierophants of the *inner* Temple; then the half-veiled Hieratic tenets of the Priest of the *outer* Temple; and, finally, the vulgar popular religion of the great body of the ignorant who were allowed to reverence animals as divine. As shown correctly by Sir Gardner Wilkinson, the initiated priests taught that "dissolution is only the cause of reproduction . . . . nothing perishes which has once existed, but things which appear to be destroyed only change their natures and pass into another form." In the present case, however, the Egyptian doctrine of atoms coincides with our own occult teachings.

Without any doubt, Jiva or Prana is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter—the *objectively* conditioned; the former, to its highest state: that state which the uninitiated, ignorant of its nature, would call the 'objectively finite,' but which, to avoid any future misunderstanding, we may, perhaps, be permitted to call the *Subjectively Eternal,* though at the same time, and, in one sense, the subsistent existence—however paradoxical and unscientific the term may appear.*

Life, the occultist says, is the eternal uncreated energy, and it alone represents, in the infinite universe, that which the physicists have agreed to name the principle or the law of continuity, though they apply it only to the endless development of the conditioned. But since modern science admits through her most learned professors that "energy has as much claim to be regarded as an objective reality as matter itself,"† and that life, according to the occult doctrine, is the *one* energy acting Proteus-like under the most varied forms, the occultists have a certain right to use such a phraseology. Life is ever present in the atom of matter, whether organic or inorganic, conditioned or unconditioned—a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter: when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic. Therefore, the expression "life-atom," though apt in one sense to mislead the reader, is not incorrect after all,

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*Though there is a distinct term for it in the language of the adepts, how can one translate it into a European language? What name can be given to that which is *objective* yet *immaterial* in its finite manifestations, *subjective* yet *substantive* (though not in our sense of *substance*) in its eternal existence? Having explained it the best we can, we leave the task of finding a more appropriate term for it to our learned English occultists. —Ed.

†*Unseen Universe.*

since occultists do not recognise that anything in nature can be inorganic, and know of no "dead atoms," whatever meaning science may give to the adjective.

The alleged *law* of Biogenesis is the result of the ignorance of the man of science of *occult* physics. It is accepted because the man of science was hitherto unable to find the necessary means to awaken into activity dormant life in what he terms an inorganic atom: hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead* matter in Nature! At this rate, and to be consistent, a mule ought to be also classed with inorganic matter, since it is unable to reproduce itself, and generate life.

We lay so much stress upon the above to answer at once any future objection to the idea that a mummy, several thousand years old, can be throwing off atoms. Nevertheless the sentence may perhaps have been more clearly expressed by saying, instead of the "life-atoms of Jiva," the atoms "animated by dormant Jiva or life energy." Again, the sentence* though quite correct on the whole, might be more fully, if not more clearly, expressed. The "Jiva," or life principle which animates man, beast, plant or even a mineral, certainly *is* "a form of force indestructible," since this force is the one life, or *anima mundi,* the universal living soul, and that the various modes in which the various objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals, etc., are all the different forms or states in which this force manifests itself. Were it to become (we will not say absent, for this is impossible since it is omnipresent) but for one single instant inactive, say in a stone, the particles of the latter would lose instantly their cohesive property, and disintegrate as suddenly—though the force would still remain in each of its particles, but in a dormant state. Thus the continuation of the sentence, which states that when this indestructible force is "disconnected with one set of atoms, it becomes attracted immediately by others," does not imply that it abandons entirely the first set, but only that it transfers its *vis viva* or living power, the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is

*From "Fragments of Occult Truth—I" (*Theosophist* III, 18; see THEOSOPHY II, 100). The full sentence reads: "The Vital principle (or *Jiv-atma*) a form of force, indestructible, and when disconnected with one set of atoms, becoming attracted immediately by others." —Eds. THEOSOPHY.

still in it, as potential energy, or life latent.† This is a cardinal and basic truth of occultism, on the perfect knowledge of which depends the production of every phenomenon. Unless we admit this point, we should have to give up all the other truths of occultism. Thus what is meant by the life-atom going through "endless transmigrations" is simply this: we regard and call in our occult phraseology those atoms that are moved by Kinetic energy as "life-atoms," while those that are for the time being passive, containing but *invisible* potential energy, we call "sleeping atoms," regarding at the same time these two forms of energy as produced by the one and same force, or life. We have to beg our readers' indulgence: we are neither a man of science, nor an English scholar. Forced by circumstances to give out the little we know, we do the best we can, and explain matters to the best of our ability. Ignorant of Newton's laws, we claim to know something only of the *Occult* Laws of motion. And now to the Hindu doctrine of Metempsychosis.

It has a basis of truth; and, in fact, it is an axiomatic truth—but only in reference to human atoms and emanations, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the Laws of Manu (Sec. XII, 3, and XII, 54 and 55), of the verses that state that "every act, either mental, verbal or corporeal, bears good or evil fruit (Karma), the various transmigrations of *men* (not souls) through the highest, middle, and lowest stages, are produced by his actions"; and again that "A Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.," bears no reference to the human Ego, but only to the atoms of his body, of his lower triad, and his fluidic emanations.

It is all very well for the Brahmins to distort, in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield from the above verses later on. The Brahmins applied them selfishly to themselves, whereas by "Brahman," man's seventh principle, his immortal monad and the essence of the personal Ego, were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i.e.*, severs his personal Ego from the Atman and thus kills the future Devachanee, becomes a "Brahman-killer." Instead of facilitating, through a virtuous life and spiritual aspirations, the mutual union

†We feel constrained to make use of terms that have become technical in modern science—though they do not always fully express the idea to be conveyed—for want of better words. It is useless to hope that the occult doctrine may be ever thoroughly understood—even the few tenets that can be safely given to the world at large—unless a glossary of such words is edited; and, what is of a still more primary importance—until the full and correct meaning of the terms therein taught is thoroughly mastered.—Ed.

of the *Buddhi* and the *Manas,* he condemns by his own evil acts every atom of his lower principles to become attracted and drawn, in virtue of the magnetic affinity thus created by his passions, into the forming bodies of lower animals or brutes. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se,* for of course it does not. But it is a cause created, the effects of which may manifest themselves throughout the next rebirths—unless the personality is annihilated. Otherwise, from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of rebirths, the once-given impulse expending itself only at the threshold of Pralaya. But of this anon.

Notwithstanding their esoteric meaning, even the words of the grandest and noblest of all the adepts, Gautama Buddha, are misunderstood, distorted and ridiculed in the same way. The *Hina-yana,* the lowest form of transmigration of the Buddhist, is as little comprehended as the *Maha-yana,* its highest form; and, because Sakya Muni is shown to have once remarked to his Bhikkus, while pointing out to them a broom, that "it had formerly been a novice who neglected to sweep out" the Council room, hence was reborn as a broom (!), therefore, the wisest of all of the world's sages stands accused of idiotic superstition. Why not try and find out, before accusing, the true meaning of the figurative statement? Why should we scoff before we understand?

Is or is not that which is called magnetic effluvia a something, a stuff, or substance, invisible, and imponderable though it be? If the learned authors of "The Unseen Universe" object to light, heat and electricity being regarded merely as imponderables, and show that each of these phenomena has as much claim to be recognized as an objective reality as matter itself—our right to regard the mesmeric or magnetic fluid which emanates from man to man, or even from man to what is termed an *inanimate* object, is far greater. It is not enough to say that this fluid is a species of molecular energy like heat, for instance, for it is vastly more. Heat is produced whenever visible energy is transformed into molecular energy, we are told, and it may be thrown out by any material composed of sleeping atoms, or inorganic matter, as it is called: whereas the magnetic fluid projected by a living human body *is life itself.* Indeed it is "life-atoms" that a man in a blind passion throws off, unconsciously, though he does it quite as effectively as a mesmeriser who transfers them from himself to any object consciously and

under the guidance of his will. Let any man give way to any intense feeling, such as anger, grief, etc., under or near a tree, or in direct contact with a stone; and, many thousands of years after that, any tolerable Psychometer will see the man, and sense his feelings, from one single fragment of that tree or stone that he had touched. Hold any object in your hand, and it will become impregnated with your life atoms, indrawn and outdrawn, changed and transferred in us at every instant of our lives. Animal heat is but so many life atoms in molecular motion. It requires no adept knowledge, but simply the natural gift of a good clairvoyant subject, to see them passing to and fro, from man to objects and *vice versa* like a bluish lambent flame.

Why, then, should not a broom, made of a shrub which grew most likely in the vicinity of the building where the lazy novice lived; a shrub, perhaps, repeatedly touched by him while in a state of anger provoked by his laziness and distaste to his duty,—why should not a quantity of his life atoms have passed into the materials of the future besom, and therein have been recognised by Buddha, owing to his superhuman (not *supernatural*) powers? The processes of nature are acts of incessant borrowing and giving back. The materialistic sceptic, however, will not take anything, save in a literal, dead-letter sense. We would invite those Christian Orientalists who chuckle at this record of Buddha's teachings, to compare it with a certain passage in the Gospels—a teaching of Christ. To his disciples' query "who did sin, this man or his parents, that he was born blind?"—the answer they received was—"neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (John ix. 2-3.)

Now Gautama's statement has a scientific and philosophic meaning for every occultist at least, if it lacks a clear meaning for the profane; while the answer put (probably centuries later*) into the mouth of the founder of Christianity by his over-zealous and ignorant biographers has not even that esoteric meaning which so many of the sayings of Jesus are pregnant with. This alleged teaching is an uncalled-for and blasphemous insult to their own God, implying, as it clearly does, that for the pleasure of manifesting his power, the Deity had foredoomed an innocent man to the torture of a life-long blindness. As well accuse Christ of being the author of the 39 Articles!

*And probably by, or under, the inspiration of Irenaeus—since the sentence is found in the 4th Gospel, that of John, that did not exist yet at the time of his quarrels with the Gnostics.—Ed.

To conclude our too long answer, the "lower principles" mentioned in the foot-note are—the 1st, 2nd and 3rd. They cannot include the *Kamarupa,* for this "rupa" belongs to the middle, not the lower principles. And, to our correspondent's further query, "do the atoms of these (the 4th and the 5th) also re-form after going through various transmigrations to constitute over again the 4th and the lower 5th of the next incarnation"—we answer—"they do." The reason why we have tried to explain the doctrine of the "life-atoms" at such length, is precisely in connection with this last question, and with the object of throwing out one more valuable hint. We do not feel at liberty at present, however, to give any further details.

The Rationale of Fasts

The *rationale* of fasts lies on the surface. If there is one thing more than another which paralyzes the will-power in man and thereby paves the way to physical and moral degradation it is intemperance in eating: "Gluttony, of seven deadly sins the worst." Swedenborg, a natural-born seer, in his "Stink of Intemperance," tells how his spirit friends reproved him for an accidental error leading to over-eating. The institution of fasts goes hand in hand with the institution of feasts. When too severe strain is made on the vital energies by overtaxing the digestive machinery, the best and only remedy is to let it rest for sometime and recoup itself as much as possible. The exhausted ground must be allowed to lie fallow before it can yield another crop. Fasts were instituted simply for the purpose of correcting the evils of over-eating. The truth of this will be manifest from the consideration that the Buddhist priests have no institution of fasts among them, but are enjoined to observe the medium course and thus to "fast" daily all their life. A body clogged with an overstuffing of food, of whatsoever kind, is always crowned with a stupefied brain, and tired nature demands the repose of sleep. There is also a vast difference between the psychic effect of nitrogenised food, such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the "psychic man." —H. P. Blavatsky

The Theosophist, January, 1883.

ARGUMENTS ON REINCARNATION

[Experience has shown that the most direct point of contact between Theosophy and the public mind is the subject of reincarnation; and that in this connection a limited number of definite questions arise.

The following series of "Arguments on Reincarnation" is designed to be as complete a treatment as is possible within space limits, of the questions which experience has shown to be most frequent.

In one sense it is a "popular" treatment; in another sense, nothing requiring serious and profound study will ever be "popular." Like all knowledge worth while, any knowledge derived from this series will have to be worked for.—Eds. THEOSOPHY]

I: THE SINGLE SOURCE

IT IS a very shallow knowledge that can be grasped in a few words or a few books. The beginning of a study may not seem pertinent to a tyro, just as a boy learning 2x2 cannot see how his future capacity to build a bridge will depend upon these preliminaries. Thus to those ignorant of reincarnation the first argument may not seem connected, though it is essential:

(*a*) If reincarnation is a fact, then it is a fact under natural law, and its own laws have to be in accordance with all other natural laws.

(*b*) The instinct for a single source of all manifested existence is powerful both in the breast of scientist and philosopher; in a less intellectual form, in the religionist as well.

(*c*) That the instinct is well founded is evidenced by the law of evolution, now admitted to apply to inorganic as well as organic forms.

(*d*) Tracing back any line of evolution, taking apart in successive steps any form of existence, leads, first, toward community of origin; second, toward simplicity of form as opposed to growing diversity and growing complexity in the other direction. The lines of evolution projected backwards hypothetically locate a point of common origin, and hence of course a *universal* law behind evolution, in which the processes of reincarnation must be found, if they exist.

If this law is indeed universal, then we must come to the widely accepted scientific doctrine of Monism; *i.e.,* the doctrine that matter and consciousness, substance and the states summed up under thought, will and feeling, are not separate, but are manifestations

of the basic mode of existence, the objective and subjective sides of substance. "Spirit" and "Matter" are simply opposite phases of one single root; we vainly endeavor to separate them. What is overlooked by materialism is the very obvious fact in nature that "substance" of one kind or another exists in forms not yet analyzable by the microscope or test-tube; known as yet only by their *effects* in the material world.

To understand reincarnation, the above must first be grasped.

The source of things can be neither matter nor consciousness as we understand them. In our ordinary experience both continue seemingly different. It is instead THAT (to use the translation of the Sanscrit term) which differs as much from both matter and consciousness—themselves known only by contrast with each other—as oxygen and hydrogen differ from the water which they form when in complete union.

To be traced back to such a source, matter and consciousness have, therefore, to be analyzed into far simpler and more primitive forms.

Matter has been analyzed successively into molecule, atom, electron, proton, neutron and others; but no scientist concludes that the ultimate particle of matter has necessarily been discovered. Moreover, with the increasing simplification of matter, there has been a continuous approach to its unity with *other* forms of existence.

The dividing line between electricity and substance is nebulous; it shifts constantly back and forth in the scientific books, and no conclusion is yet reached as to whether the quantum is matter or energy; or, for that matter, which the proton is. What *has* been concluded (by Einstein and his followers) is that some matter is converted into energy by every chemical reaction, in the proportion of about one part in six billion. In the stars it is suspected that the transformation is great. Necessarily it follows that energy under some conditions is convertible into matter. This is now generally accepted.

Dr. Albert Mathews contends—with mathematical demonstrations—that matter is in fact imprisoned or crystallized light; a very old doctrine locked up with the doctrine of reincarnation, although Dr. Mathews does not know that.

On the other hand, Einstein has brought magnetism and gravitation under one formula in his "unified field theory"; has converted space into time, and in turn converted spacetime into a form of energy; *i.e.*, gravitation.

Thus at the hands of various scientists we have a unification, a mutual convertibility, of energy, matter, space, and time; that is to say, the entirety of physical existence is a *unity* variously manifesting under different powers. What is so far left out? *Thought, Will,* and *Feeling.* Are these in turn mutually convertible, with the above modes of existence? We shall see.

THE FRUITS OF STUDY

It is a just observation to make that no man can devote himself to the real pursuit of knowledge in any department without its affecting the character of his life—his morals and his manners.

The true student may, as the result of his studies, withstand some of the harmful tendencies of the present day, and may, by his example, keep others in the same direction—for it is a blessed thing that good example is not less infectious than evil example, and that the mere living of a high and thoughtful life is a most effectual preaching to all around you.

From all vulgarities, true, real, earnest study has a tendency to deliver its disciple; his pursuit of truth, whilst it will make him humble, will fill him with a consciousness of a high purpose; will make him self-respecting; the possession of real wealth in his mind will destroy any desire to shine in tinsel and false jewels; he will say with the poet: "My mind to me a kingdom is," and he will feel careless about the approbation or disapprobation of his casual companions as a king in real incognito.

Wordsworth has strikingly depicted the effect on the mind even of a rude spectator of looking through a telescope at the glories of the starry heavens. . . . And so to him who engages in continual contemplation of truth, there comes something of [the] grave and steady joy that rejects all affectation, all unreality, and all the vulgarity that comes with them, as absolutely alien to itself.

The habit of study, however acquired, will have taught the student the difference between knowing and not knowing. It will warn the student that he needs a wide and general outlook. It will have taught the student the absolute necessity of knowing his facts before he begins to discuss them, and this is too often no easy task. . . . The position he will assume will be that of the seeker after truth; the object of his desire will not be the success of this party or that, but the application to the affairs of life of true wisdom and sober righteousness.

—SIR EDWARD FRY

GLEANINGS

From Unpublished Letters of W.Q.J.

I SHALL use the story of your little girl's conversation in the *Path* without giving any names or places, so as not to involve you. It will be useful and interesting for the readers. It is very instructive, and more like it would be if people did not repress the children. In the past I published a good many such in the *Path*. * * *

As to the child. It is true, of course, we are not perfect, but, while we are not so, it is not true that we cannot give the children as nearly perfect teaching as possible; they may be more perfect, and make better use of it when we give it to them. Hence, I would tell her all of reincarnation, and not make the mistake of letting her explain away a truth as she did by a mere mechanical and mental reply, like her saying it was a picture in the mind. Why not say, "why that is a fact, you lived before and many times, and it is likely you saw with your real memory the picture of another mother who may have been myself when I lived with you." Then tell her the simple truth of the soul and its unity, and of the great Soul of all, and of the actual immortality now and not after, and that eternity is now; and also of Karma. She will understand perhaps better than yourself, for her mind is not filled with nonsense. How much could be avoided for the children if they were not left to the fight we have had, and is it not your duty to save her from such a long struggle to get over bad education? What you find good for your own mature mind should not be kept from your child, and she can understand very well, and will not forget.

I should advise you not to talk *much* to the child of her other lives. Let the fact of those be a tacitly understood thing. Teach her all you like of law and ethics and duty, and what not, but you will do well to avoid now particularizing old events. In time, living in an atmosphere where the real truth of things is taught and believed, her soul will expand and she herself will know when to speak of those former events and when not.

When you feel lonely, remember that on the higher planes we are never alone, but that those who are striving to follow the right path are linked together by bonds of sympathy and true brotherhood, and remember, too, that the greatest work is not done on outer physical planes but on the thought plane. Here is something then

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Note.—This letter was first published in *The English Theosophist,* February, 1900. The correspondence referred to in the first paragraph is evidently that published by Mr. Judge in the *Path,* March, 1894.—Eds. Theosophy.

for you to do:—to think strong helpful thoughts for all the members of the T. S. and for your friends, and then for the whole of humanity. It may be that when a bright helpful thought comes into your own life that it has been sent forth from some other, who is trying to lighten the load of the world's suffering, and all the loving helpful thoughts that you can send out will help to lighten someone's sadness, and bring a ray of hope into some one's life. Each thought is a seed and will bear fruit in due season.

Around the word Spiritualism, in your letter, is the bad influence that is against you. My advice to you is to keep that whole influence off as much as you can, and try to work for others, and rely on your Higher Self.

I am glad to hear of your work in F—— and trust that you will be able to get together a strong Centre; remember, however, that you yourself can be and are a centre to the extent that you make Theosophy a living power in your life.

Sexual intercourse is a right and proper thing when used for its right object as intended by nature, *i.e.*, the propagation of children. But if indulged in simply for personal and sensual gratification, it becomes like any other passion, and, as regards this, you can decide for yourself. The arguments *pro* and *con* on this point will not help you much. Better get them out of your mind, and depend on the leading of the spirit and the voice of conscience.

Endeavour to do that which is right from the standpoint of your inner consciousness, and you will be led in the right way.

Instead of being annoyed, I am glad to get your letter, for it shows *you* see. It is a twenty years' experience with me to know what you see, and still not be able to destroy the mask born with another and now mine. But it has been useful. Did I know how to destroy it, perhaps it would be better, perhaps not—yet it lives. Too much effort might kill it now—I do not know. But so many thinking as you do may have effect in time, unconsciously, so to say. The whole thing comes from the peculiar fact of a person living in a house he did not build and having two astrals at work.

No, your friends do not and will not forget you, but remember that the greatest and truest friend is the Higher Self. He who has the Higher Self as his friend possesses all things and lacks nothing, and the Higher Self is your friend if you will but receive that friendship. Take courage and be patient; the light is shining in your heart, and if you will but go on, you will find it there, and it will be brighter far than you can now imagine.

It is true that too often when we begin to meditate on some elevating thought, dark thoughts come in, and this is not easy to overcome; but if we remember that the very essence of our being, the inmost sanctuary of the Soul, is divine, we can enter into it and shut out the evil. The tendency of the mind is to wander from subject to subject, and so we should try to follow the advice of the *Bhagavad Gita*: "To whatsoever object the inconstant mind goeth out, he should subdue it, bring it back and place it upon the Spirit." "There is no purifier in this world to be compared to spiritual knowledge, and he who is perfected in devotion findeth Spiritual knowledge springing up spontaneously in himself in the progress of time."

Although so far away, yet through —— I hear something of all that you and your co-workers are doing. It interests me very much; it must be of great effect and value, both now and in later days. As I understand it, your work is with those who are called in England "common people." In this country we are all common people, and such work strictly is hardly possible here. It is therefore very interesting, because from the better (so-called) classes no great improvement will come. If you can sensibly alter those "common people," you will have done a great work for the world. The cultured classes do not give us any hope for theosophy—they are too selfish and too superficial.

I feel sure you do not hold that erroneous opinion that theosophy can only be understood by the highly educated. Any man can understand it and make it a part of his life. In fact, I think that its essential truths are easier for the humble than for the polished, for a lot of education and a smattering of different notions in the heads of the better educated make it difficult for them to come to any conclusions in any such matters.

I trust you will go on unfalteringly. Do not be depressed by anything. It is of no use. Besides, it may be avoided if you will avoid setting down any certain results to be achieved as to persons, numbers, times or otherwise. We must be satisfied with what the time and Karma give us after we have done our duty and the best.

Let us simplify our teachings, avoiding long and strange words. "Merit" and "Demerit" express part of Karma, and are words well known to Catholics. And so on, in all directions; we should try to avoid all pedantry and the making of a new language.

Let us not judge others too much, for they also may be acting up to the best light they have. Besides, Karma ever works, and ever the T. S. must feel it more than other bodies. The effect of the fuss—

for it is but that—must be for the best, for, if it kills the T. S., that proves a deserved death; if not, then the T.S. is stronger than ever. The latter is what I see as the final end, however far off. . . .

Our duty these days of trial and transition is to engage in propaganda, so as to place Theosophy before as many of the race as possible. To do that, the most common-sense, simple presentation of theosophy, free from vagueness and big words, is the best.

The very best I can say to you is that, as you know, all our troubles in life arise from ourselves, no matter how much they may seem to come from the outside; we are all parts of the one great whole, and if you try to centre your mind upon that fact, and to remember that those things that seem to trouble you are really due to your own way of looking at the world and life, you will probably grow more contented in mind. It is your own mind you should watch, and not the circumstances in which you are placed. Others have been in worse circumstances than what you think surround you, and have not been disturbed as you seem to be. It must be, therefore, that it is the way you yourself look at this thing; stop looking at it then in that way and look at everything in a contented spirit, feeling sure that they are all more or less illusionary, and you will do better.

THE SOUL

The soul cannot be defined in words, though it can be known. It can be known directly; but not all those who know it thus can preserve their priceless knowledge. It can be dimly sensed in moments of great silence, when its voiceless melodies surge through . . . the heart and break down all barriers between our own and other lives.

It can also be known by contrast, by discrimination, by comparison. For the soul is unwearied, is serene, sure and stable, and august in its compassionate power. The turmoil of the world, and the strife of contending forces reach it not: spectator of innumerable events, it sees them in relation to the eternal and gauges . . . their true value.

There are those who turn to it for comfort when they are driven by suffering and despair. But the heart that would feel its tenderness and would gain its guidance must have done so often before—when neither guidance nor tenderness seemed necessary and when joy, not sorrow, prevailed. Man's senses require constant use if they are to be of service in an hour of need; and it is the same with that hidden sense which enables us to perceive the presence of the soul.

If we turn to it now, turn to it daily and hourly; turn to it both in gladness and in pain, we can never then lose touch with our one immortal friend. —*From the Chinese* (*The Path*, October, 1897).

AMONG YOUTH-COMPANIONS

GAIL and Max, arriving early for the meeting, found Alice absorbed in a ponderous edition of Plato.

"What's this!" exclaimed Gail, laughing. "You search the book so earnestly you neither see nor hear my approach, as Father Time would say."

"Oh, it's not Time's approach I missed, but his departure," returned Alice, as she cast a startled look at the clock. "I was so busy following Plato through one of his 'amazing mazes,' that I lost track of time altogether—"

"And he seized the opportunity to slip away unseen, the sly old rascal," Max finished mischievously. "Then it was the mark of concentration that furrowed your brow," and he nodded understandingly.

"Well, I think it would be more accurate to say the attempt at concentration," modest Alice corrected him. "But seriously, that's something I've often wondered about. Take any of Plato's dialogues, for instance. When you read one of his statements, it starts you thinking—"

"That, I presume, is why he wrote them." Max, of all people, was inclined to be flippant that evening.

"I was saying," continued Alice, with mock severity, "that it starts you thinking on a line of your own, and you find yourself far away from where you left off reading. That isn't concentration, I suppose, and yet it seems to be what happens whenever you try to read thoughtfully."

"Looks as if you've two jobs there, instead of one," Gail suggested. "The first task is to comprehend what you're reading. That requires concentration of the brain-mind, in order that the higher mind may operate through, and instruct, the lower. Then you can evaluate what you have grasped of the meaning. It's like the work of a chemist. When he wants to test a substance, he brings samplings into his laboratory, where all his instruments are, and where he can analyze it completely. He would find himself—or rather, lose himself—in a sad condition, if he tried to make his qualitative experiments on the way. Can't we think that our brains are our analyzing instruments, and so ideas have to be 'brought home' to us for testing?"

"Sometimes these lower minds of ours play tricks on us," Max volunteered. "They put on a great show of activity, even a bril-

liant performance. But we can appreciate their 'acting,' without forgetting that the author and director is the *higher* mind. The difference between the two is the difference between activity and creativity. We can picture a mighty river flowing to the sea, cascading over falls, sweeping away all obstacles in its path. There is Energy—lower mind. When man steps in, harnesses the river, and directs its energy, there is Power. That is the higher mind."

"Then you could say that concentration is direction and control in action," Alice pursued the idea. "From that angle, it seems that concentration is necessary to perform any act, to make any progress. If we didn't use it to some degree, we would just be going around in circles."

"Yes," Gail agreed. "Our impulsion raises the circle to a spiral. The natural motion of matter is horizontal, circular and dispersive, while the force of spirit is vertical, direct and central. The combination of the two results in the spiral path of evolution. As for concentration being necessary for the performance of any act, I think we have to recognize different levels of concentration. It has been said that ages ago, all the processes of the body had to be consciously carried on. Walking, for instance, required the conscious attention, or concentration, of the mind. That was the process of training the 'lives' of our physical bodies. Once the pattern was laid, and the habit formed, the elemental beings could be relied on to remember and repeat their lesson whenever the stimulus—Will—was afforded."

"Perhaps many more bodily actions will some day be the concern of the body alone," Max mused. "Do you remember that old tale of the Yogi, in the *Verities?*" He reached a long arm to the shelf behind him, picked up the book and leafed through it for a moment. Then, "Here it is: 'In him, Soul, and Mind, and Body have each found their rightful sphere of Karma. As he walks, the Yogi is meditating in his heart gentle service to all that lives. In his mind, he is pondering the words that he will say at the next village. In his body, all the senses are alert in their sentinel duties. His eyes catch sight of the banana peel. His arm reaches, his fingers grasp the peel, putting it to one side, and the senses then resume their watchfulness, without troubling either the mind or the heart of the Yogi'."

Max closed the book, and said to Gail: "I guess that's what is meant by having the principles under complete control. Each has been trained to the highest degree of efficiency and independent

action. The wise man does with the body alone the acts of the body, without drawing the mind and the feelings into a *personal* relation with the action. Therefore, he sets up no personal karma."

"Contrast that with what we hear so much about these days." Gail shook her head at the thought. "Yoga practices, meditation, 'sitting for development,' 'spiritual readings,' and the like—trying to attain psychical, mental, 'spiritual' development by physical means. Trying to do with the *body* the acts of the soul! These modern 'concentration cults' do not lead to control *of* the lower mind, nor to concentration, but to obsession, or control *by* the lower mind."

"Speaking about giving lower manas direction," Alice turned to Max, "it's evident that Plato did just that. He had the vision and the true basis, and used logic to prove them out. He didn't start with particulars and work up to universals, though on the surface the discourses seem to assemble their principles as they go. Actually, it is only that the plan on which the discussion moves is invisible until it is completely embodied, so to say. Like a builder erecting a house, the visible work begins at the bottom, but the idea, the vision, and the plan are complete and perfect before the first stone is laid."

"That," replied Max, "is something to realize about the Socratic method. Just because the teacher does not begin by giving the answer, it doesn't follow that he is waiting to discover it in the course of the conversation. He has to know the idea he is going to encourage discussion on, and know it so well that he can find the way back to it, no matter where the discussion leads him."

"Alice's remark that Plato used logic to prove what might be called his 'first intuitions,' reminds me of the fact that there is a vast range of vibrations stretching above and below those to which our ears are sensitive," said Gail. "The same might be said for our lower minds, which are but instruments of another kind. They are finite in their very nature, and can cognize but a small fraction of the chain of existence. The primary Cause, and the ultimate Effect, must ever remain unknown, because infinite.

"I remember finding in Tolstoi's writings a most satisfying answer to those who would make logic and reason the end-all and be-all of their philosophy. He said," and Gail screwed up her face in an effort to remember, "he found that Reason was not enough to answer his questions, because it doesn't bring into its reasoning the conception of the Infinite, and because, he said, 'it explains my life, passed in

Time, Space, and Causality, in terms of Time, Space, and Causality again.' Tolstoi admitted that reason explains life with logical correctness, 'but only in terms of the same components, leaving its ultimate basis—with which alone we are concerned—unexplained.' Don't think that didn't take concentration!" she ended triumphantly.

"Concentration cannot be developed from particulars to universals, either," said Max, harking back to Alice's "analysis" of Plato. "It would be like tackling the hundred-headed Hydra, one head at a time. As one is lopped off—to state it vulgarly—another rears up to confront us in another place. *Ad infinitum*. The beginning of concentration must be with the purpose, the *idea* of concentration, the attitude of control, and then the applications can be made in any direction."

"Those who have developed the power of concentration are the ones who accomplish the most, in the shortest time, with the least expenditure of effort," observed Gail. "On the other hand, Mr. Judge has given us a vivid image of unconcentrated mental action. He once wrote that if a picture were made of the ineffectual thoughts of most people, you would see flying out from their brains little lines of force. But the forces, that is, the thoughts, instead of reaching their destination, fall to the earth just a few feet away from the person who is throwing them out."

"It seems to me," remarked Max, as they began to arrange the chairs for the meeting, "that you can't dissociate true concentration from the performance of duty. Enjoyment and suffering, we might say, are two forms of 'unconscious concentration.' They are the outcome of the action of lower manas—flying to pleasant or unpleasant ideas, and since we suffer and enjoy only when we bind ourselves to the objects of perception, this is really identification.

"As there seems to be a lot of quoting going on tonight," he went on, "I'll give you one more—Mr. Crosbie's definition of the senses, collectively. Sense, he says, is never anything else but 'a channel for desire to flow through to torment ourselves and others.' That seems like a harsh statement, until you consider that it is feelings and thoughts based on sense perceptions which evolve most of the disharmony among human beings, as well as mental delusion and confusion. Concentration according to our inclinations is the veriest selfishness. Its opposite is concentration to duty, as a duty to ourselves and others."

"All of which," Gail summed up, "is another way of saying that concentration, in the highest 'sense,' is consecration."

A STUDENT'S NOTES AND GUESSES

Life Centers

BEHIND Form lie Will and Idea. When we study the forms and laws of sun and planet and comet, we are learning something of the outermost showing of the life of the whole, and in the crystal we see the most elementary form of a living thought, which sleeps in the stone, in geometrical rest, locked in the law of numbers.

A drop of fluid forms a quivering sphere with a feeble cohesive force, a type of that balance of fluidic forces which lies between the fixity of the solid on the one hand, and radiant expansion on the other. The fluid as a solvent is the vehicle of the solid. The crystal may dissolve, but potential form is not lost; the peculiarities of that crystalline type will reappear as the crystal is reborn. It recrystallizes the same, and yet another.

Water, then, or the fluid state, is the type of the astral plane of being, that into which form disappears, but from which it is reborn. The astral plane is the solvent and storehouse of form, of idea, of the memory of man and nature, and of all habit and heredity. It is the vehicle of energies which may be either vague and undirected, or may be polarized by Will and guided by Idea.

The point and circle symbol signifies really the point and the sphere. The point is the focus, both radiant and reflective, of an Akasic or ethereal sphere. Within this sphere there may be forms, both actual and potential, manifest and unmanifest; also radiant energies which in like manner are both manifest and unmanifest. The manifested energies are those which the scientist studies as light, heat, electricity, etc., while the corresponding inner space potentialities, the noumena of these, cannot be measured by spectroscope or galvanometer.

Considering, then, this dual aspect of space, inner and outer, noumenal and phenomenal, Akasic and ethereal, we may understand how each living center, formed on a "laya" or balancing point, is a doorway and focus of both the inner and outer, through which the radiant energies play and interchange.

NOTE.—This article, the third in the series which began in the January THEOSOPHY, was first published by William Q. Judge in the *Path,* May, 1895. [We wish to call attention here to the typographical error which appeared in the second installment, page 148 of the February THEOSOPHY. The last line on the page should read, "The great Survey begins."] —Eds. THEOSOPHY.

An apt illustration is that of the landscape which is pictured on the wall of a dark room, by the light passing in through a single tiny opening, from all parts of the landscape without. The whole picture passes in through a pinhole, yet nothing is lost or confounded.

Now consider that these phenomenal pictures, which we perceive with our physical senses and call reality, are built up by degrees in this aspect of space which is peopled with physical images, and we will come a little closer to the truth. The photographic plate before development contains an invisible impress of a complex image which is brought out by degrees, when fed, under suitable conditions, with proper chemicals. The invisible picture appropriates that which it needs from the nutritive solution applied to it, and the image is built up, first in rude outline, finally in all finished details.

Although this takes place on a plane surface, it may serve to illustrate the law of reproduction and growth of plant and planet; of personal man, and all that surrounds him. The pinhole camera will bring to mind the relations of the noumenal world of "inner" space to the "outer," in which we seem to dwell; but in this case the *inner* corresponds to that which to the camera would be the *outer* landscape, with its simultaneous realities.[1]

Through the laya-point, the germinal center, the pinhole, between the two aspects of space, an image is impressed, at first invisible, like the pattern or astral body impressed on ethereal substance; finally visible and tangible, as appropriate nutritive material is supplied to it.

Plato compares our sense-perceptions to those of a man who sits in a dark cave with his back to the entrance, and sees the images (*idola specus*) of external objects projected on the back wall of the cave. This is simply the "camera obscura" (dark chamber) just referred to, for our word "camera" is but a shortening of the older phrase, and whether it is a little box, with a pinhole or lens in one side, or a dark chamber or cave large enough to get into, the principle is the same. A lens simply enables us to use a larger opening and make a brighter image, without confusion.

The eye is in fact such a camera, with a lens covering a small opening into a dark chamber which is painted black within, to absorb re-

[1]The word "simultaneous" is used advisedly, for, bearing in mind the fact that a photographic image is not necessarily visible to the eye, but may require time and successive stages of development to become so, in like manner the events of a cycle may be simultaneously present in an inner sphere, while their images may be successively developed in the outer sphere of time. This does not lead to fatalism, but to the reaction of the outer upon the inner or timeless world; but this would bring us to deeper waters than the writer cares to venture upon at present.

flections. At the back of the chamber is a sensitive screen, the retina, composed of myriads of little cells, minute lives, each one receiving a tiny portion of the picture. The character and intensity of the light which falls upon any one cell, according to its position in the picture, color its consciousness accordingly. The whole forms a mosaic of consciousness, which, simultaneously perceived and coordinated in the brain, gives us what we call a picture. Each cell of the retina can but transmit its simple unit, while the picture is perceived on a higher synthetic plane of consciousness.[2]

Returning now to the conception of space as dual, or inner and outer, we may conceive of a pinhole, a cranny, a focal center, a lens, a laya point, through which the images of the inner may pass into the outer, and vice versa. But here our camera simile is imperfect, for it leads us to think of a right and left of the same space, as we are in front of or behind the dividing wall; whereas inner space extends in all directions from a laya center, as does also outer space, or that in which we find our sense images.[3]

The sun as a cosmic and radiant center is a laya point which forms the gateway between that inner space, which to us is dark and unknown, and this outer space filled with those radiant vibrations which we partly see or feel, which are built into circling globes and the myriad forms of life which people them; the phenomenal vibrations we call light, heat, electricity, etc.

The plant builds these energies into its structure, selecting and absorbing those which it needs. From the storehouses of plant-life the animal economy is supplied, and finally the physical transformations accompanying thought and motion are accomplished by means of energy originally derived from the sun. Science has illustrated this in many ways.

The circle and the point form the symbol of the sun, the life-center of the particular spot of the Kosmos in which we find ourselves. The circle is the sphere, and the point its focal center or laya point, the eye of Osiris, the lens, the window in the Ark of Life as it floats on the waters of space and looks upward to the creative light of the firmament above (within).

Let us double the circle, let the point radiate into a cross, and the cross become a Chakra, signifying rotation, and the symbol tells us more of the secret.

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[2]Masons will do well to remember the blazing star and the tessellated pavement, the full meaning of which is but one of the many "lost words" of the order.

[3]As suggested before, the terms might be inverted to make the words "inner" and "outer" correspond with the camera or cave illustration, but we would then be in confusion elsewhere. If the idea is clear we can phrase it as we choose.

But as the "Root of Life is in every drop of the Ocean of Immortality," the symbol of the sun applies to each life-center, however small, to every cell in animal or vegetable life, to every radiant life-point in both the microcosm and macrocosm.

But radiant vibrating energy is the principle of Fire or Light, and our ideas must not be narrowed down by these words as used in the ordinary way. The eye perceives less than an octave of the "music of the spheres," and the mechanism of the body translates but an insignificant fraction of the vast range of vibrations into the sensation we call heat. The spectroscope sifts and sorts the vibrations which fall within the range of its capacity, presenting to the eye, in orderly array, all to which the cells of the retina can respond, and many others to which they are inert. It is a mistake to think that different rates of vibration, or "rays," are inherently light, heat, or "chemical" rays, as was supposed by earlier students, for these qualities are purely relative. That which is "light," to us, is darkness to other creatures. Vibrations are refracted, reflected, or absorbed by different bodies in various ways and in different proportions. Rates of vibration which set up chemical combinations or decompositions in one substance, fail to affect another, and vice versa.[1]

The sun thrills this outer sphere of space with an almost infinite range of tones and overtones, with chords and harmonics of etheric vibration. The plant spreads its leaves to the sunlight, takes what it will from the radiant giver, translates and crystallizes the melodies of space into the beauties of form. The special rays which it needs are absorbed, as an imponderable food, and used in building the ponderable elements of earth, air, and water into the living structure. The force which lifts the matter of the forest tree from the soil, and condenses it from the atmosphere, is not created or evolved from nothing: it is transformed sunlight, and the energy of sunlight is measurable by the instruments of science, like that of a waterfall.

THE TREE

We have seen that the outgoing pulsations are of infinite variety, and that each living thing takes from this radiant ocean of life that special force-food which it needs—complex it may be, yet but a fraction of the celestial gamut.

[1]The ultra-violet radiations were called "chemical" rays in the older books, because they affect the salts of silver which had been so much used in photography; but rays at the other end of the spectrum, or beyond it, cause changes in other chemicals which do not respond to the vibrations which decompose silver compounds.

The sap is drawn up to the leaf, laden with the cruder matter in solution. The leaf absorbs atmospheric food and ethereal vibrations; the directive influences of the cells, or life-centers of the plant, mould and fix the fleeting and fluidic. The sap is transformed in the factory of the leaf, elaborated and combined into a finer life, and sent down to the bark and the inner wood and the growing twigs, a veritable river of life, freighted with the needs of each part.

The leaf is essentially a surface organ. It is spread out, and it selects and rejects what it will from its supply of etheric and aerial food. It also receives the sap from below and within, laden with cruder affinities. These are guided into combination with that which is received from above and without. Earth and Heaven are married in the leaf, not in a blind amalgamation, but with that special limiting and directive intelligence which belongs to that individual life.

But the leaf is the fundamental type of the whole plant. Botanists tell that all parts are but modified leaves, changed in one way or another, according to special requirements, and that even the whole form of a tree has a special relation to that of the leaf.

An animal is a more highly differentiated plant. His structures are more complex and divided, and thrill with a finer life; but the fundamental unities are the same, and from the simpler structure of the plant we can more easily understand them.

What, then, is the function of an expanded surface composed of life-centers?

In the leaf we find it: first, absorbing ethereal vibrations, selecting and rejecting such as it will. Second, we find it absorbing aerial food, selecting the fit, rejecting the unfit. Third, we find it assimilating the watery elements and the cruder earth-food and combining them with the finer forces.

In the human organization we have that expanded and convoluted surface of the brain which is especially related to the production of definite thought. Science has shown us that substances which are opaque to those special vibrations called light, may be transparent to many others. The skull does not screen the brain from those higher etheric vibrations to which its cells are attuned. Its gray outer surface lies open to them, as the green upper surface of a leaf to the sunlight. These cells are fed by the blood, sent up from below, with its kamic affinities. The radiance of the Manasic is married to the Kamic, and the highest function of the leaf has its parallel in that which takes place in the gray matter of the brain.

But the leaf is also the lung surface of the plant. In the lungs the life blood, or animal sap, is supplied with aerial food through extended surfaces which select and reject; while the consciousness of the unit lives which form these surfaces finds its representative and federal head in a special plexus, or brain.

In like manner the digestive surface carries on, throughout many convolutions, with their extensions and appendages, the process of selecting and rejecting, and of transforming food into blood; and this special form of intelligence and consciousness we find functioning through another special plexus, or brain.

The triple function of the leaf surface is in the human organism differentiated, as pointed out. The channels and centers of consciousness appear in the highly-organized nervous system, while even the plants which approach most nearly to the animal plane show but a trace of a nervous system.

The characteristic of the leaf surface, or extended tissue of coordinate life-centers, is that of selection and rejection, of discrimination between the fit and the unfit.

But this selection is not only that which the monadic, or amoebic, life of each cell would make for itself alone, but that which it *must* make as it feels the needs of a greater self of which it forms a part.

This vegetative life, complex, yet with a triple simplicity, when differentiated and touched with the dawning light of a higher consciousness, becomes the animal.

When the highest of the differentiated seats of consciousness is touched with the Promethean fire, with the sunlight of the Gods, the animal-tree has become a Thinker, and the Manasic being has assimilated to himself the Tree of the Knowledge of Good and Evil: the God of the Garden becomes a *Pilgrim*.[1]

X.R.

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[1]In the northern myth, the three Gods (aspects of consciousness on a higher plane) are walking by the shores of the ocean. They find Ask and Embla, the Ash and the Alder, washed up by the waves, and to these pale cold prototypes of the first human pair, each God gives something of his own nature. In some respects this symbolic story is more suggestive than the old Kabalistic narrative.

THE PRINCIPLE OF INTEGRITY

THE soul of man is a self-moving unit. The life of the soul is motion in a *chosen* direction. Neither the existence of soul nor the existence of a sense of direction are independent realities, for the definition of each depends upon the reality of the other. Because the soul is enduring, rather than the temporary inhabitant of finite bodies, the direction of its motion can be described accurately only in terms of principles. Principles are the essence of qualities that endure.

Before man sets out in a direction which is externally measurable, before he sets out to combat social evils, eliminate wars, inaugurate new forms of politics and economics, he must find, in principles, his *internal* sense of direction. It is in philosophy that man communes with principle, and thus philosophy takes precedence over all other forms of intercourse. Communion with other souls must always follow rather than precede that mental and moral communion with principles which enables one to establish orientation for his life's journey. Within man this primary, self-chosen direction is called Integrity, and each one has his measure, large or small, of this quality. Integrity is that state which allows a man to live with himself, knowing himself, trusting himself. When he can live with another or others in similar harmony, the name of that state is Love, and, ultimately, the universal principle of Compassion.

The first principle of Integrity may be expressed in this way: Let no one commit himself to an ideal unless he would rather die than fail to labor for its realization. As long as a man remains true to the tasks of soul he sets himself, he can be a shining god, for all the powers which men have symbolized by the word "God" are within themselves. If the *endeavor* remains constant, it matters little whether one succeeds or fails in the eyes of the world, but for man to be less than an ever-undefeated god is for him to deny his birthright and atrophy his will. All religion, all philosophy, is of worth only as it contributes to a man's realization of his essential stature of godhood.

The man of Integrity, no matter what his creed, proceeds from the basis of a feeling of inner divinity, whether that feeling be knowledge, conviction, intuition, or faith. Among thousands of "men of little faith" in *themselves,* he alone is able to act with the inspiration of the self-moving soul, without fear and without resentment, toward the beneficial alteration of society. The man who trusts himself can learn to trust the potential integrity of others.

ON THE LOOKOUT

Seeing Smells

Some months ago, an advertising agency found a brand new way to catch the eye of the reader—with a photograph of the *aroma* of the product advertised. In this case, the product was coffee, and the photograph reproduced the aroma pattern of the coffee bean. The photographer, to round out the picture, was Joseph Breitenbach, and his story is briefly told in *Collier's,* March 3. Breitenbach, a recognized European authority on portrait photography, first became interested in smells through the work of a friend, the French botanist Devaux. Devaux's experiments finally resulted in the precipitation on a liquid surface of a cloudy emanation, which, he concluded, must be smell.

Breitenbach took up the work of photographing these patterns, and his first results—photographs of "a wispy vaporous something floating about the petals of a lily" and "a thicker, more rounded cloud hovering over a bit of camphor"—were exhibited at a London photography show in 1938, causing, the *Collier's* writer says, "quite a sensation." Then the war started, and Breitenbach served until the fall of France. Coming to the United States, he began to earn his living as a photographer, but could not resume his "expensive hobby" of capturing odors on film until he was discovered by the advertising agency which financed the making of the aroma-portrait of the coffee bean. "Since then, Breitenbach has extended his experiments, setting his camera to sniffing at cigars, roses, pine needles, trying smell portraits in color as well as in black and white."

Theory and Practice

The background material above probably explains, in part, why Breitenbach keeps the exact details of his process a professional secret. But—

> The procedure is simple, he says. A mere matter of surface tension. Although he does not want to reveal the details of what it took him years to learn, he will say this much on how it is done: You take the object which gives off smell into a room where the temperature and the humidity are exactly right. You suspend the object just above a vessel of mercury, letting it almost touch the surface. In perhaps twenty seconds you see a cloudy pattern forming on the mercury. In fifty seconds or so, the pattern has become dis-

> tinct and it is time to snap the picture. A few seconds more, and the cloudy substance would become so diffused it would no longer make an interesting photograph.

"The theory," the *Collier's* writer goes on to explain, "is that all odoriferous substances spray actual particles into the air and that these particles, bombarding the nostrils, constitute smell. Projected into a surface, the particles form themselves into the thinnest possible layer, only the thickness of one molecule or about one ten millionth of an inch deep. Each odor has a distinctive monomolecular pattern of its own." Photographs reproduced with the article show the visible odors of the coffee bean, garlic, a perfumed handkerchief, and an unlighted cigar. A striking sequence portrays four stages in the development of the aroma pattern of a rose: the first, a picture of the vapor emanation on the mercury after 15 seconds; the next, 45 seconds later; then, the distinct smell pattern which took form after 90 seconds; and, finally, the photograph after 2½ minutes, when the pattern is slowly losing its form.

Astral Photography

While the process of smell photography remains a trade secret, there are a few passages in the writings of H. P. Blavatsky and W. Q. Judge which bear on the general problem of how odors can be photographed. First, Mr. Judge, in *Echoes From the Orient,* defines the astral light as "a substance easily imagined as imponderable ether which, emanating from the stars, envelops the earth and permeates every atom of the globe and each molecule upon it." Distant objects may be seen by means of it, "distant sounds can be heard in it, heavy bodies levitated by it, odors carried thousands of miles through it, and all the various phenomena by mediums brought about under its action. . . ." "The Astral Light or lower Ether is full of conscious and semi-conscious and unconscious entities," writes H. P. B. in the *Secret Doctrine* (I, 331 fn). Defining emanation in the *Transactions,* she remarks, "An orthodox Occultist goes so far as to say that the smell of a flower emanates from it 'consciously'—absurd as it may seem to the profane." Keely's statements on odor, quoted in the *Secret Doctrine,* suggest the nonphysical character of the "substance" of scent, and its extreme tenuity. A single grain of musk, for instance, will impregnate a large area of atmosphere for a long series of years, and yet the physical particle, "if weighed after that long interval, will be found to be not appreciably diminished." Finally, the *astral* character of the process of photography appears from the incident described in

Isis Unveiled (1, 465) of color photography by will-power. "This phenomenon," says H. P. B. in conclusion, "is easily explained. The will of the adept condensed upon the tin a film of *akasa* which made it for the time being like a sensitized photographic plate. Light did the rest."

An Odor Medicine

The palpable, though invisible, substance of odor has medical confirmation, also. In Russia, physicians have experimented with garlic and onion vapors as an aid in wound healing (*The American Weekly,* March 4). "Special containers are employed, filled with ground onion or garlic paste. These cups are placed directly over a wound that has become infected, as in an amputation. No part of the garlic paste is allowed to touch the infected area but germ-killing chemicals are apparently carried in the essential oils of the vapor."

Biological chemists have discovered in garlic a new germ-killing chemical, which they call allicin. "It not only attacks types of germs which can be vanquished by penicillin but also others which so far have proved themselves immune to this new wonder drug." Dr. John Hays Bailey of the Winthrop Chemical Company, who isolated allicin from garlic, reports that allicin attacks one of the commonest of all germs—the staphylococci that are found in boils and carbuncles. The action of allicin resembles that of penicillin: they do not actually destroy germs, but limit the bacteria's further growth. Allicin helps destroy the oxygen metabolism in the germ, thus "smothering" it. "Bacillus paratyphoid A," which creates in man a disease much like typhoid fever, is one of the bacteria combatted by allicin but not by penicillin. The paratyphoid bacteria are of several types and produce "a complicated variety of ailments which often confuse medical diagnosis by physicians," according to Robert D. Potter, science editor of the *American Weekly.*

> Sometimes they cause symptoms like those of dysentery. On other occasions they produce fake influenza, or rheumatism or kidney complications. Any advance that allicin can make against paratyphoid bacillus will be welcomed by the medical fraternity.

"The Wonderful Specific"

"The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts and of measures or medicines for healing the sick which modern physi-

cians superciliously refuse to employ," wrote H. P. Blavatsky, giving as an illustration the example of Hippocrates, who met a "very clever, learned and civil gentleman" one day at Samos:

> "He informed me," the Father of Medicine proceeds to say, "that he had lately discovered an herb never before known in Europe or Asia, and that no disease, however malignant, or chronic, could resist its marvellous properties. Wishing to be civil in turn, I permitted myself to be persuaded to accompany him to the conservatory in which he had transplanted the wonderful specific. What I found was one of the commonest plants in Greece, namely, garlic—the plant which above all others has least pretensions to healing virtues." (*Isis Unveiled,* I, 20 fn.)

Readers may be interested to consider Professor Gustav Jaeger's conclusions on the sense of smell (*Theosophist,* Supplement, July, 1883, p. 4), on which the "three principal" odors were garlic, musk and "sulphuretted hydrogen." Madame Blavatsky states:

> [The vibratory theory] was known to the Aryans and is included in their philosophy of the harmonics of nature. They taught that there is a perfect correspondence, or mutual compensation, between all the vibrations of Nature, and a most intimate relation between the set of vibrations which give us the impression of sound, and that other set of vibrations which give us the impression of colour. This subject is treated at some length in *Isis Unveiled.* The Oriental adept applies this very knowledge practically when he transforms any disagreeable odour into any delicious perfume he may think of. (*Theosophist,* III, 284.)

"The Legendary Vampires"

Garlic, the science editor remarks, has been used for centuries "by superstitious people to ward off evil spirits—especially the legendary vampires."

How legendary the vampires are, is a matter of history. In the far East, as in middle Europe, the people believe firmly in vampires, and instances of their appearance, as well as evidences of their influence, are well attested in these regions, and elsewhere. After presenting some of the recorded facts about the existence of vampires (*Isis,* I, 447-459), Madame Blavatsky declares:

> If we are forced to believe in vampirism, it is on the strength of two irrefragable propositions of occult psychological science: 1. The astral soul is a separable distinct entity of our *ego,* and can roam far away from the body without breaking the thread of life. 2. The corpse is not *utterly* dead, and while it can yet be reentered by its tenant, the latter can gather sufficient material emanations from it to enable itself to appear in a quasi-terrestrial shape.

The emanations are in the form of "*volatilized* blood," H.P.B. explains, and the phenomenon is "a state of *half-death.*" Once a Kamarupa "has learnt its way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are so anxious for its company" (*Glossary,* p. 172). It is also said that insanity is a special case of vampire possession (*Isis,* II, 589). The protection of a string of garlic is not mentioned by Madame Blavatsky, who recommends instead that the student make his own nature pure and his thoughts elevated, and "he may sleep unmolested by vampire, incubus, or succubus. Around the insensible form of such a sleeper the immortal spirit sheds a power divine that protects it from evil approaches, as though it were a crystal wall."

"Sleeping Pills Aren't Candy"

Among a number of articles appearing in popular magazines and treating in a realistic way of maladies and remedies (see, for instance, "It's Time to Talk About Epilepsy," in the February *McCall's*) is one in the *Saturday Evening Post* (Feb. 24) which ranks with the *Collier's* study of sulfa drugs reviewed in Lookout two months ago. Rita Halle Kleeman, under the title "Sleeping Pills Aren't Candy," surveys the unauthorized sale and indiscriminate use of sleeping tablets, which constitutes another of the country's major health problems. One death from "an accidental overdose of sleeping tablets" is not significant in itself, but many of them, taken together, are, and so is the fact that in 1939 there were enough users of barbiturates to account for the sale of 2,200,000 doses a day, whereas, at the present time, the figures show that the nation is using almost three times as much.

Physicians often prescribe sleeping pills lightly because they are very valuable when properly used. Then the patients, "delighted with the results," tell others, who tell others, "and they all start, and continue, to use them, changing—since there are more than 1500 of them, some sixty in general use—from one to another as the effect wears off, or when they hear of a new one."

"Sleeping Sicknesses"

After a while, the habitual user of barbiturates becomes an addict, but even this is not the extent of their mischief-making, for they may cause any number of bad effects, from a weakening of the memory or depression or irritability, to death. In a recent test of almost 400 men, three grains of one of the sleeping pills caused

their I.Q. to be lowered an average of 3.36 points. The pills may produce a serious skin disease, or bring on acute or chronic intoxication which, in turn, may result in auto accidents and other unintentional crimes caused by alcoholic intoxication, says Mrs. Kleeman. In one case, a boy under the influence of the drug quietly robbed a restaurant cash-box; in another, a normally kind and devoted husband murdered his wife.

"Their continued use leads also to shattered nerves and to strange psychological effects, varying from stimulation in certain combinations, to drowsiness, coma and death," continues the *Saturday Evening Post* article. Since some barbiturates remain in the system eight days and their effects are cumulative, they may lead to a state of forgetfulness in which the user does not remember how many pills he has taken. The *British Medical Journal* reported back in 1926 that deaths caused by barbiturates were "sometimes suicidal, but perhaps more frequently from accidental overdoses taken for sleeplessness." Finally, some people have an "idiosyncrasy" against certain of the barbiturate compounds, and thus seemingly small quantities may be fatal to them.

Uninhibited Use

Sleeping pills also find favor with former users of heroin, morphine and such drugs as opium, and "in certain combinations, these drugs produce a mixture of courage and lack of inhibitions which may lead to all sorts of crimes." One user reported that one combination—

> made you "feel swell" for a few hours, after which it sent you into such a sound sleep that you could lie on a bed of hot coals and not feel it.
>
> This was certainly demonstrated in the case of a young man whose mother found him with a hole burned in his chest by the cigarette which had dropped from his mouth when he fell asleep.

The *Post* writer recommends legislative action to restrict the sale and distribution of sleeping pills, and to enable the state to prosecute their illegal use. She concludes:

> It would be wonderful if they were as harmless as most of us have thought. It would be wonderful if there were something which would give us a normal, restful sleep—possibly something of which we could take so much per hour for the time we wished to sleep, and no harm done. But, with all the miracles that science has wrought within the last decades, so far no such drug has been discovered. Until there is, it would be better for us to go on counting sheep.

PSYCHIC THUNDER-CLOUD

"It would be wonderful"—this is the popular refrain today—if this, that or the other thing would enable us to do what we please with no penalties attached. If sleeplessness afflicts us, let us not try to restore the physical, psychical or mental health that is upset—let us wait for the magic wand of science to produce a drug to make us sleep no matter what our condition. Let us have relief immediately, at any cost, as long as the price is monetary; or, if there is a price in bodily discomfort, as long as the effects on our system or constitution are not serious; or, if they are serious, as long as we believe and can continue to believe that the effects are not important but the "cure" is.

An ounce of prevention has been long publicized as better than a pound of cure, but this proportion has been weighed in the scales of human "frailty"—and found wanting. Prevention, or abstention from excess, holds no charms for "those who know not the nature of action nor of cessation from action," and whose sole consideration is reducing the "pound" of cure. . . . He who would examine the power of ideas might assess the psychic thunder-cloud which was once "no bigger than a man's hand," and was known to *meta*physicians as the idea of *vicarious atonement.*

THE "NEW" REALITY

In the *Vishnu Purana,* a Hindu scripture millenniums old, our present age or *Kali Yuga* is prophetically and accurately described (see *S. D.* I, 377). The keynotes are the twin deities of Property and Possessions—possessions physical and "possessions" metaphysical, or materializations of spiritual powers, human values and nature forces; together with Property coveted, abused, stolen, worshipped, destroyed and destructive of honor, charity, truth and devotion. More recently, the *Ocean of Theosophy* speaks of the "fighting and the trading West"—which coupling of qualities has the inverted validity appropriate to the age. Perhaps it was inevitable, then, that sooner or later someone would suggest that our culture be consciously orientated around what has long been the dominant reality for the majority.

Thus, Susanne K. Langer, whose previous *Fortune* article was cited in Lookout (March, 1944), speaks up again in the pages of Big Business' Big magazine with another message—that "there exists only one supranational force that might have impetus enough to override all the world's politics: powerful business interests driven

by despair." In "Make Your Own World" (*Fortune* for March), Mrs. Langer assembles the "realities" of history, by which she means the real forces in society which steer the rising civilization, whatever it or they may be. In the Roman world the military power was *"the most real force";* in the Middle Ages, Christianity, the power of religion; and, next, the Era of Science brings us to the cult of nationalism, and the rise of national states—the "last phase of the European age."

"The Special Horror"

"Every social force," declares Mrs. Langer, "has its inherent cargo of evil that creates the special hell of the age it governs." Roman slavery culminated in serfdom; Christian dogmatism in ignorance, superstition and fear:

> Usually it takes centuries to reveal the full measure of such implicit evils. But in our present world, life is a fast moving drama. . . . The insufferable evils of our society are already full grown, and threaten to destroy us.
>
> They all add up to one thing: total and unending war. The unbearable curse of our time, the special horror that is blasting our civilization, is modern warfare. War itself is nothing new; it is as old as mankind, and though it has always been terrible, it has often been the vanguard of culture. The peace of Rome and the gospel of Christ were spread by the sword. But such wars were essentially local, and once the issue was decided, the community that had felt the scourge might not suffer fire and siege again for centuries. . . . Such disasters humanity could take in its stride. The rise of technology has changed the character of war. . . . Consequently when hostilities are going on there is no hinterland where the arts of peace are preserved.

How much of the gospel of Christ was spread, by the sword or any other means, is one moot question, and how much *could* have been spread had other than dogmatic means been employed, is another. The picture given by Hu Shih, Chinese ambassador to the U. S. (Lookout, June, 1942), of the "conquest" of China by India and the religion of Buddhism is a footnote to history that speaks volumes.

The Results of Anarchy

The present system, based on the sovereignty of each nation at the expense of the whole is, Mrs. Langer believes, a creed outworn, and as fantastic as an anarchist's proposal to dispense with civil law. "Anarchy has never been seriously tried in any large community of

men," she continues, because "its most probable results are just too probable," and in the community of nations, where it is the prevailing system, "its actual results are exactly what one should expect." That is, the members are ruled by their own individual wills, determine for themselves their rights and obligations, and conceive self-advancement as their highest duty. (This, however, could never be regarded as true anarchy—self-government pursued as moral duty, according to universal ethics.)

"The pride of sovereignty is a tribal romance enacted in a world which is no longer tribal," Mrs. Langer says. "Sovereignty in the organic, modern world can belong only to humanity, which is the actual body politic."

"A Civil World Order"

> What we need is a new ideal to guide the world that has come into being. A true ideal has to meet true moral needs, which means that the world it seeks to guide must be the real world; and if the ideal is to inspire a program, not merely a dream, it must be able to enlist and use the dominant realities of the time to implement its cause. The one new ideal that might save humanity from destruction is that of a civil world order. But what is the new reality which is actually shaping the unconscious, instinctive ways of mankind in our emergent age?
>
> That dominant and "most real" power [is] . . . business. Industry and commerce, capital and work, distribution, traffic—these are the realities that frame modern life, the driving forces that make war and the compromises called "peace," that dictate our laws, raise men to social prominence or reduce them to disgrace, and build up the general fabric of culture in our age. For better or worse, ours is the business age. . . .
>
> Oddly enough, that is the world's one hope of salvation. If the order of human life were made in the interests of work and traffic, it would be an essentially lawful, peaceful, and fairly reasonable order. It would, undoubtedly, offer as much scope for cruelty and crookedness as any other social pattern; for *no mere arrangement of itself makes virtue and vice.* [Italics ours.] But at least it would not be bloody. Violence would always be a *dis*order, not a prepared and premeditated action . . . . a world geared primarily for business would be a complete civil community with adequate legal machinery to make formal transactions among all men or groups of men possible and binding. It would be the one thing needful to modern life—a world geared for peace.

Business Morality

One does not usually think of business as a moral force, Mrs. Langer admits, but she feels that business has been hampered in the full expression of its potential morality by the necessity to serve in a scheme of things that "is essentially meaningless" as far as businessmen are concerned. The natural expansion of business interests in "one world" runs counter to the idea of national sovereignty, with the result that—

> men who think in terms of world traffic feel the acute conflict between what they call "moral" notions and "realistic" thought, i.e., thought in keeping with the new reality they are creating. They feel it, but do not bother to fathom its true implications, so they make philosophical shift with the easy sophism that business is amoral, something apart from standards and obligations, a form of action that has no ethical status at all.

"Great As Is the Task . . ."

"But men of affairs, great and small, are the rank and file of mankind." They are the ones who must take responsibility for the public welfare, because without their support all other attempts at government, education, law and order are impossible of success. If, however, businessmen are to lead the brave new world, they must develop new social virtues:

> They will have to be the educated men of the new world, farsighted and informed, who can bring their influence to bear deliberately and consistently toward the organization and administration of a global estate. They will have to take an interest in legal developments, in standards of living, and in public education for the new world citizenship which their economic order will bestow on all people. They must be the patrons of science and art and letters. . . ; for their scientific culture must be kept alive from within, and the human spirit must keep pace with the material advance.
>
> In short, the industrial age will have to produce its great men, as military and religious and imperial ages have done. The capitalist, the labor leader, the distributor, will have to bear the burden of a civilization made to their measure. Above all, they will have to avow standards of honor and justice, the claims of communities, the duties of governments and of the men who control them, the rights of individuals; they must recognize ideals, and affirm or deny them squarely.

So, this postwar plan of "one of the most creative of U. S. philosophers" comes down to the simple principle of any philosophical revolution: the education in men of the rights and duties of men, to

the end that "great men" may be evolved. Or, as H. P. Blavatsky wrote fifty years ago, "To seek to achieve political reform before we have effected a reform in *human nature, is like putting new wine into old bottles.* Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself."

"Too Deep a Reform"

"Our only hope of deliverance is that probably no setup—social, political or ideological—which is inimical to business can survive definitely in a business age," Mrs. Langer affirms. "If production and commerce are frustrated by political institutions, then—and only then—those institutions will finally be changed; but the change cannot be effected by a brief and violent revolution, it requires too deep a reform in the minds of men the world over." It can only be slowly achieved, and mostly by *"a new outlook,* a shift in human feeling from a tribal to a cosmopolitan attitude"—or, we might say, in a free rendering, by a shift from the tribal god who is the prototype of all selfish sovereignty, to the cosmopolitan attitude of the godhood and brotherhood of all men.

> Our immediate need, therefore [Mrs. Langer concludes], is a coherent popular point of view on world matters. But popular points of view are always inspired, at the outset, by the thoughts of great men. The power that will make the new world must, therefore, be articulate, a power to set a new pattern of thought for men's minds. Private insight avails nothing until it is translated into public feeling.

This is reminiscent of Emerson: "Every revolution was first a thought in one man's mind, and when that same thought occurs to another man, it is the key to the era." The power to set a new pattern for thought is the especial power of the teachings of Theosophy, and what better definition could the Wisdom-Religion have than "the thoughts of great men," the knowledge of great Souls? It may have been far from Mrs. Langer's intention, but her observations on society's needs and creeds speak to the theosophist of the immediacy of *his* task—the spreading of the truths that alone will educate and elevate the race mind, the popular view, and the level of our culture. Truly does she say—"no mere arrangement of itself makes virtue and vice."

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

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